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AUTHOR Schuler, Janice Lynn
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ABSTRACT

This paper identifies major shifts in advertising and marketing addressed to the female audience between 1940 and 1980 in terms of women's labor, lifestyle, and leisure, and analyzes various popular and publicized conceptualizations of female identity and feminism from the point of view of business and marketers. The first period is identified as 1940 to 1950, which was characterized by a major shift in the workforce immediately following the war with the displacement of "Rosie the Riveter," and the subsequent shift from the "womanpower campaigns" to campaigns on domesticity and rigidly defined marital and motherhood roles. Another shift in the popular conceptualization of female identify occurring with the rise of the "women's liberation movement" in the early 1970s and the new markets which emerged during this period are also discussed. Three major topics are addressed: (1) Marxism Is Marketing Theory's Target Segmentation and Vice Versa, which includes women's role in the process of reproducing the means of production, the connection between capitalism and women's oppression, and how the interests of the patriarchal ruling class are maintained as the dominant ideology; (2) Marketing, the Market and the Social Subject, which analyzes the interaction between the advertiser and marketer and the viewer/audience/consumer in terms of full social exchange; and (3) I am Woman, I Am Market Segment, which discusses a tripartite, "segmented" model of identity as applied to the female audience from the standpoint of its importance to Marxist theorists, who are interested in achieving social change void of oppression, and to marketers, who need to objectify attitudes toward the stabilization or destabilization of society. Appendixes include lists of organizations affecting advertising and marketing; a list of laws affecting advertising in the United States; and a list of laws affecting advertising in the United Kingdom. (138 references) (CGD)

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Advertising, Marketing and Promotional Strategies for the Female TV Market From 1946-1980

Janice Lynn Schuler
University of Oregon
Department of Speech
Telecommunications and Film
Eugene, Oregon 97403
(503) 686-4171

2102 W. 15th Court
Eugene, Oregon 97402 USA
(503) 344-5215

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Introduction

Changes in women's status, especially if the change involves women's increased participation in consumer behavior is of paramount interest to big business and to government. This is due, in part, to the new consumer markets which emerge. From Lydia Pinkham, with her cure-all-female trouble vegetable oil to Brenda Vacaro's endorsement for Playtex tampons lucrative markets grew which promised nothing less than a lifestyle for women in which biology was not necessarily destiny.[1]

There are three specific periods in history I want to examine in which the status of women's labor, lifestyle and leisure were in a time of transition; from 1940-1980. I wish to identify major shifts in advertising and marketing addressed to the female audience. To better understand some of the political interlocks supporting some of these shifts it is important to look at the marketing practices within the context of the close cooperation between the Advertising Council, big business and various government agencies, e.g., The War Office of Information, the Magazine Bureau, The War Advertising Council, Thw Writer's War Baord, The War Manpower Commission, The Magazine Advisory Committee, The Women's Bureau, The War Production Board and the Women's Advisory Committee.*

From 1940-1950 there was a major shift in the workforce immediately following the war, i.e., the displacement of 'Rosie the Riveter' and the subsequent shift from the 'womanpower campaigns' to campaigns on domesticity and rigidly defined marital and motherhood roles. These campaigns marked the transition from wage labor for women to unpaid domestic labor. The campaigns

* Most of these pertain to the period from 1940-1950.

after the war focusing on labor emphasized a much narrower range of products and services than during the 'womanpower' and 'homefront' campaigns. While the the campaigns during the war emphasized efficient, time-saving home management and childcare, the campaigns after the war emphasized thorough, time-consuming methods of homemaking and child-rearing practices.

There were a few strategies however that remained the same both during and after the war. These strategies appealed to the practice of self sacrifice; during the war it was sacrificing for their country and the 'boys over there.' After the war, it was sacrificing for their husbands and children. The strategies used after the war especially encouraged consumer behavior to sustain, develop and improve marital, familial, love and romantic relations. Love, marriage and the family were also used by advertisers to promote various consumer products and services as well as particular consumer practices.

During this period, the inauguration of television was concurrent with the suburbanization (and often the isolation) of the family. Domestic space became a popular subject/setting for lifestyle campaigns.

During the early 1970s there was another shift in the popular conceptualization of female identity. This change was identified within the context of the 'women's liberation movement.' Several new markets emerged during this period, e.g., the self-help, self-assertion, self-image and self-perception industries. These were tied in with labor, lifestyle and leisure campaigns. These industries capitalized on a perceived vulnerability of women during a time of transition. Change itself became a commodity. Here it is important to see how big business defined this movement in terms of both labor supply and demand as well as consumer supply and demand.

One of the major questions I wish to ask is; Is the representation of the female voice (I am here referring mostly to its symbolic rather than its literal expression) reflective of an autonomous subject, or is it subjected to an

operation, performance and practice not unlike that of the ventriloquist?

For each of these periods I want to look at how these transitions in labor, lifestyle and leisure campaigns were naturalized due, in large part, to the close working relationship among the Advertising Council, government agencies and big business. Along these lines, I will use Antonio Gramsci's concept of hegemony to analyze various popular and publicized conceptualizations of female identity and feminism. I wish to present these types of concepts and definitions from the point of view of business and marketers.

I. Marxism is Marketing Theory's Target Segmentation And Vice Versa

Working from a political economic perspective, the identification of ownership and controlling agents are vital dimensions of this type of analysis. One of the unresolved issues today for feminists and Marxists and Marxist feminists alike is women's role in the process of reproducing the means of production and the connection between capitalism and women's oppression. Along these same lines it is important to be able to identify how the interests of the patriarchal ruling class is maintained as the dominant ideology. Perhaps the process of hegemony -- as first conceptualized by Croce and then Gramsci-- is a reliable theoretical perspective from which to approach these issues. But first I would like to operationalize the problem of female identity within the context of marketing theory. For this purpose I would like to take the problem of the subject and translate it into the lexicon of marketing. In this way the real multi-dimensional subject can be seen as a market segment to be targeted by marketers for the purpose of "establishing economically based exchanges between producers and consumers,"* and then to extend this concept to include "resource exchanges between two or more social entities."**

Marketing can help illuminate these areas by looking at people in terms of their market(place) status. For example, what do people buy in order to

* Need source here.

maintain
their means of production? What do they need, want and buy to maintain their own status as well as their family's status in the labor force, the social and class structure? Perhaps even more important, what is needed (or perceived to be needed) to acheive and maintain an imaginary status in a classless society? (E.g., one publicized as such in the United States.) At what points/moments/times/situations do their interests 'interlock' with the social, economic and political interests of our social institutions? What do people need to protect and maintain their abilities to be productive? What do they need in the way of material consumer goods and services to be legitimate? What do women need in the way of consumer goods and services to maintain a social, sexual and autonomous identity apart from the family and her child bearing/rearing role?

It is helpful further still to distinguish target markets around gender. Leaders in mass media industries have long since been pointing to women as being perhaps the most important single market segment. In the 1940s, Louis B. Mayer, a leading film producer, once remarked that if the studios can make their films appeal to women then the film was sure to be a success. Neilson and Arbitron, the two primary television ratings services have developed market segmentation down to their own brand of science, distributing points and "market shares" and "reach" around viewers' age, income, education and not least of all, gender. Whole "day parts", or sections of the television schedule have been designed with the female viewer in mind, e.g., afternoon soap operas, especially in the 1950s, as well as today's audience, although perhaps to a lesser degree of certainty. " Women's service" magazines such as The Ladies' Home Journal (which began in the late 1800s) have some of the longest publication histories in this country. During the three historical periods I have chosen for this study, the mass media flourished for the female audience, especially the women's service magazines. Many of these magazines popular during and after WW II are still

widely read today, e.g., Redbook,[2] Ladies' Home Journal,[3] Better Homes and Garden, House Beautiful and Red Circle. This is also the case for other types of women's magazines such as Modern Romance,[5] True Story as well as other types of mass media for women such as the gothic romance novels. Other, now defunct women's service and other types of magazines targeted for the female audience are not without their contemporary analogues. While magazines such as Household, and Womans' Home Companion* were popular from the 1930s to the 1950s, many "sel-help" magazines began to appear when the "women's liberation movement became more established during the mid-1970s, e.g., Savvy, Ms, Working Woman and Self. All of the latter still exist today. Although this is a mere sample mass media for women[4] there is a consistent theme in terms of the "usage situation"[5] for these media target markets. Whole media markets became established on the basis of problems which were/are sex-specific. The idea behind service magazines was to provide ways of coping with problems in a socially acceptable way. But these were not merely ordinary problems, they were/are ordinary, decontextualized problems. Advertisers easily assimilated into the magazine format. Neither the magazine, nor the advertisers ever suggested probable causes to problems. Instead, they provided quick self-help through the consumption of goods and services, not least of all were the mass media itself. (see figure 1) A 1949 issue of The Advertiser reads: "Hats off to 15 million ladies, for proving...No advertising sells like advertising in the Service Magazines!...What've you got to sell -- woman stuff? Then you speak your piece in the women's service magazines!"

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* See also McCalls and Good Housekeeping. The target audience/readership for these magazines can also be distinguished by socio-economic class, e.g., while Household was published for the middle-lower to lower class, Ladies' Home Journal's readership was more middle-middle to upper middle class.

Even the gossip, romance type magazines such as Modern Romances markets itself through the promise of offering the potential advertiser an impressionable female readership whose identity will be formed through the consumption of the advertisers' goods and services. (See figure 2)

> which is the most attractive woman?
>
> Show this page to any group of men, and you'll hear a lot of different opinions.
>
> But any advertiser would pass up the rest for the lady in the upper left hand corner. And for two good reasons!
>
> She's young -- not quite 23. She's at an age where she has no buying patterns, where her brand habits are not yet formed!
>
> She's married -- in the early marriage years, say Federal Researve and other surveys, she buys more food, more cosmetics, more household appliances!
>
> Any advertiser would call her attractive -- this lady with the wide-open purse and wide-open mind. For she alone is truly ready to buy his product -- not only now, but from now on!...[6]

(See figure 3) "Which one is your dream girl?" [7]

(See figure 4) "whose eye would you rather catch?" [8]

One of the important issues for contemporary Marxist theorists is the constitution and determination/determinates of the subject. Marketers share this problem with Marist theorists.

Marketers and Marxists alike want to be as specific as possible about social groupings. Marxists want to know how political economic 'interlocks' take place in a given social structure. For the Marxist, some of the questions are: Who is the bourgeoisie? Who is the proletariat? The working class? The petit-bourgeoisie? The ruling class? How are the symbols of these classes commodified? What do these people want, class by class? How can one class control another? What does each class contribute to society? And at whose expense? What are the gains made by each class? What are the losses?

Who is being oppressed? Who is the oppressor? What is being exploited?

Although the marketer is concerned with power and control within the social structure, the operationalization of class definitions and classist concepts is somewhat different. Some of the questions the marketer wants to have answered are: Who has the most discretionary income? What goods and services are needed for workers --white and blue collar alike -- for them to be able to maintain their position in the workplace/laborforce? Who is willing to purchase goods and services? What markets are available to each class? Where is there class overlap? What kind of point-of-purchase choice does each class have? How old are the people who purchase certain goods and services? What is their gender? Where do they live? What magazines do they read? What are their favorite television shows? Do they go to movies? What radio stations do they listen to? Do they read best-sellers? Their local daily newspaper? Do they subscribe to any national magazine? What gift-giving holidays do they celebrate? What exactly are the symbols of each of these classes? What are the symbols of a classless society? And like the Marxists, the marketers want to know how can these symbols be commodified. What strategies are most effective for communicating the symbolic value of various commodities?

Marketers and Marxists both seem to be interested in how power gets distributed throughout a given social structure. How can power be expressed through status, money, goods and services? Social control is another potential area for mutual concern.

While Marxists are concerned with the how, where and why, the social subject fits into a given social structure, the marketer wants to know who is the most desireable consumer. What is his/her social trajectory? How, when and how often can they be reached? "Reach" -- a term used often by television ratings services and other types of marketers -- has, in itself, become a type of commodity. Both the marketer and the Marxist are concerned with specifying,

to a limited degree, the identity of the subject. Both want to be able to identify the power, economic and information distribution/democracy in a given social structure. Their reasons are strikingly similar. Both look for inequities and want to try to correct them, e.g., a popular marketing strategy for a variety of goods and services is to present to the potential consumer a scenario of a classless society; a society in which social, economic mobility is just a an "overtime" away. It is to the marketer's benefit to stress that all commodities are avialable to every member of society. Distinctions in commodity "versions" are strategically blurred, e.g., real gold vs goldplated. While both look for social inequities one does so in the name of justice and one in the name of profit and market expansion. If there was an equitable distribution of goods, there would be no need for many of the present dimensions of market segmentation, such as which class/segment can afford/be a target object for which goods and services.

It should be instructional to examine some of the functional and dysfunctional aspects of marketing practices and how Marxist theories become operationalized. For example, does advertising enhance a sense of class consciousness when the dispossessed or "disenfranchised" are bombarded by images of conspicuous consumption, consumer goods and services they can never have? At what point do scenarios of classless societies cease to be effective, i.e., positive motivators for consumer behavior? How does Marx's idea that one's material conditions of existence determines consciousness tally with ideological dimesnsions of consumer goods and services? Can the production, distribution, commodification and consumption of ideology and ideological "products", e.g., movies, speeches, education, be more powerful than one's material conditions of his/her existence? What is the status of workplaces/tourist attractions such as Busch Gardens and the Hershey factory? Is a tourist attraction of this sort functional or dysfunctional for free enterprise? Is Lee Iococca's celebrity status fucntional

of dysfunctional for domestic auto workers and the general car-buying public, e.g., in addition to his television visibility he has marketed himself to be avialable to speak at weddings, Bar Mitzvahs, etc.

These are just some questions I want to ask within the context of how both marketers and Marxist theorists conceptualize the social subject and the political implications of representing female subjectivity in particular. I would like to turn now to some issues pertaining to advertising, promotion and marketing and the audience/potential consumer or target segmentation.

Marketing, the Market and the Social Subject

One of the issues I would like to consider is, does the interaction between the advertiser and marketer and the viewer/audience/consumer represent a full social exchange? How has the mass media openned up new markets for advertisers? Do mass media aid in the construction of social knowledge about consumer's self image? How can marketing, through mass media facilitate knowledge about the consumer's social identity? How important is the representation of the consumer's/subject's conjuncture or intersections with social institutions for the purpose of facilitating knowledge about the subject's social identity? How important is consumer status when considering a subject's social identity?

It is not enough to ask what people buy in order to have their own "means of production," i.e., the necessary clothes, club memberships, etc. in order to maintain their status in the laborforce. We need to know what type of people buy what type of products and services. In this way, it is posssible to connect the signifying status (dimension) of products and services with certain positions in classification schemes.

These classification schemes are a result of marketer's demographic research which seeks to identify distinct markets (or market segments) for the purpose of targeting this market as the most appropriate consumer population for each product/service market under examination.

Marketers have been using a nine-point VALS scale,* i.e, values and lifestyle attributes to measure the target market for goods and services which do not rely on concrete descriptional claims. Rather, these goods and services rely on imagery which can be associated with distinct values and lifestyle preferences.

The VALS scale is important when examined in conjunction with a person's work status. Work status often determines one's values and lifestyles. One's work staus often determines or can identify one's class status, and by implication, one's social status. Since work status is so closely linked with income level the economic behavior/character of a class of people can be easily identified if this model is used. Economic behavior is also closely tied to work status, both in terms of what one will buy as well as when and where buying takes place. This is often closely associated and contingent upon one's work schedule. Mass media representations of VALS also follows the dominant work schedule for their own scheduling practices, e.g., the scheduling of made-for-TV-movies, miniseries, telefilms and docudramas closely correspond to the nine to five, Monday through Friday work schedule, e.g., very few of these special "television event" type programs are rarely seen on Thursdays, Fridays and Saturdays for these are beleived to be the traditional "going out" nights. Network programming executives therefore do not beleive they will be able to reach a large number of viewers on these nights. Along this same line of reasoning, Sunday and Monday nights are beleived to be popular television viewing evenings. This is why so many of the television specials are seen on these nights.

VAL attributes help television programmers, newspaper editors and publishers determine when they can reach the largest number of viewers/readers/consumers. The VALS scale is also of use to other industries besides the mass media. The VALS scale can help to identify how people spend their leisure time and how much

* See note number *11 on page 18.

money they spend, if any. For example, Saturday night has traditionally been identified as being a time in which much active consumer behavior takes place. People go out to eat in restaurants and bars; they attend the theater, movies, musical and sporting events. Much money is spent at this time. The weekend has traditionally been thought to be the height of leisure behavior. Saturday night is the more desireable context for leisure activities because one usually does not need to get up early that day or the next. "TGIF" (Thank God It's Friday) is another example of scheduling conventions which is thought to dominate the majority of the United States population. This marks the end of the nine to five Monday through Friday work week schedule adopted by a great majority of employers for both blue, white and pink collar jobs.

The inquiries of marketers can help to identify and describe, more holistically, completely distinct classes of people whose primary classification status is determined by income, education and job status. The 'classless" society myth in American folklore can more easily be dispelled by this information.

The VALS identity of the nine to five Monday through Friday worker can also determine/identify what information is/is not available to the subject, e.g., libraries and archives open only during those same hours. (It is interesting to note that during the days of FCC regulation, cable franchises accepted by cities and municipalities had to, by law, provide a public access facility and a channel. Although the cable companies indeed made these provisions, they were only made available to the public from nine to five Monday through Friday -- precisely when "the public" was working.)

The object of marketing research is to register planned social activities; marketers are interested in identifying the how, where, why, what and the how much of consumer behavior; marketers also try to distinguish the labor, leisure and lifestyle markets in order to use normative and desireable values upon which to organize promotional and advertising strategies. One potential problem with

the VALS scale is its capacity to empirically measure responses. This seems to me to be a rich area for exploratory empirical efforts.

This information and the VALS scale has the potential to be an extremely useful areas for Marxian analyses of class consciousness. Consumer behavior research attempts to register and identify symbols of human consciousness; they can be classified by class, gender, race, age. Psychographics can classify attitudes and values into groupings or market segments or populations. In sum, the VALS scale and similar methods can identify aesthetic and ideological dimensions of one's lifestyle can describe one's acculturation in terms of commodities and consumer behavior. The juncture between Marketing and Marxism can occur at the reality-defining process -- which for Marxists and Marketers alike traces the material conditions of our existence at a given time in history. This historical dimension, which so frequently concerns contemporary Marxists finds an earnest partner with the contemporary marketer who realizes the need to constantly evaluate and re-evaluate market segments -- as well as the process of market segmentation -- as they change demographically as well as "psychographically."

With many strains of Marxism, economics is redeemed as a last analysis determinant. Likewise, the marketer's work of privileging or "positioning" of certain market segments as "targets" can be seen as the vulgarization of popular culture. I am here referring to "vulgar Marxism", a phrase often used to denounce the "economic reductionism" of an Althussarian[9] redemption of the economic base determining the superstructure "in the last analysis."

Consumer behavior is the enactment of a lifestyle(s) only insofar as it is compatible with the nine definitions of values and lifestyles. With regard to the material conditions of our existence (and its determination of consciousness) the work of marketers can help to identify and describe more precisely what these are; this is a more distinguished means of characterization than a realm of catagories which consist of "lumpen proletariot," "the working class," "the

ruling class," "the bourgeoisie," "the petit-bourgeoisie," etc. Also, the concept of "usage situation" [10] may be useful to more precisely identify and describe material conditions of one's existence. Within this context, value cannot be measured as a constant because situational circumstances become primarily responsible for the attribution, appropriation and expropriation of value.

I Am Woman, I Am Market Segment

The formation of identity is extrenely important to Marxist theorists as well as to marketers. While Marxists are interested in acheiving social change void of oppression, marketers need to objectify attitudes towards the stabilization or destabilization of society. For the marketer, identity attributes need to tally with consumer behavior as in a causal relationship. This objectification intimates a dehumanization of social groups, e.g., certain terms used by marketers reflect this, terms such as "target market", or "market segment." In the first example, "target market" the group, or individuals making the group become objectified. In the second example, "market segment", the group becomes socially segregated and personally divided -- "segment" refers to a part rather than a whole. An example from Transactional Analysis seems to be somewhat appropohere. The idea is that our identity is segmented; in each of us there is a child, an adult and a parent. These correspond to self-centeredness, egocentric, maturation through tempering reason with desire and emotion. The parent in us then represents the power of authority we have; it represents our obligation to exemplify the moral/ethical standards to which we obey, honor and hold in high social esteem.

Marketers frequently employ this tripartite model. Much marketing strategy is designed to appeal to a single "segmented" dimension of a person's identity. This can have enormous implications for the success of the goods and services being marketed. For just one kind of product -- the car for

example -- we can see how marketers try to appeal to the adult, child and parent in all of us. The parent could be the target market for the station wagon (practicality); the adult could be the target market for a car such as the Volkswagon Rabbit -- it's compact, gets high mpg, has "driveability"; and the child could be the target market for a very flashy sportscar designed for two at most.

Throughout history we can see how this segmentation has been used with regard to the female audience. Moreover, it can be useful to consider the subject as having multiple personalities. For example, one of the biggest concerns about the recruitment of women into the labor force during WW II was a fear that this would masculinize women by working outside the home. In response to these fears, advertising campaigns glamorized the factory work and portrayed this kind of patriotic commitment to be a very attractive feature of the feminine personality; it marked an integrity which was sure to attract beaus and potential husbands.

These types of advertisements and "true womanhood" campaigns had to reinforce traditional conventions of feminity, e.g., self sacrifice -- for their children, for their husbands, and not least of all, for their country. These campaigns' conceptualizations of self sacrifice blurred the distinctions among these object realms for which she must sacrifice her own sense of self. Sacrifice was indeed her sense of self which motivated her productivity and contributions to the production and reproduction of the family -- the family reproduced eventually becomes the country.

These advertising campaigns also had to convey the temporary aspect of their jobs during the war. The implication of this temporal and often ephemeral aspect of their work behavior, women's role as homemaker, mother and wife was that it wa never seriously challenged, undermined or subverted. Just as there had been zealous "womanpower" and "homefront" campaigns during the war encouraging

women to "fill in" during the labor shortage due to the transformation of male workers into soldiers, there were even more hard-sell campaigns immediately following the war encouraging women to go back home where they belong; they were told to resume their "natural" role in society. Moreover, these campaigns were designed to suggest the naturalization of this transition from paid, skilled wage laborers in industry to unpaid domestic workers within the home. These advertising campaigns registered this shift in work status and naturalized it through a bombardment of ancillary advertising campaigns for a vast array of new products and the new, and somewhat improved availability of old goods and services. This post-war era marked the development of the second wave of the consumer movement with women at the center of attention.* And for the first time, women's desire -- though abrogated/disabling -- was showcased -- as it were -- for the entire nation. Television was one of the primary means by which this became possible.

The reification of hegomonic female domesticity domestic fantasy fell under the joint custody of government and big business, managed by a consortium of marketing agents under the auspices of the Advertising Council. Something similar happened during the early 1970s in conjunction with the "women's liberation movement' although it was orchestrated in a different way, e.g., the self-help, self-assertive/actualization/esteem/expression industries were marketed without establishing an authoritative rationale for why these services were needed.

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* The three primary consumer movements or "waves" in the United States, according to Packard and Raine (1977) occured in 1) the 1900s, 2) the 1930s and 3) in the 1960s. This third wave is most important to this study. Its development began in the post-war era and it continues today. The status and development of government regulation is an important dimension to these consumer movements but is beyond the scope of this particular presentation. An example of the relevancy of regulation is that initially government regulation was desirable . It had public popularity, especially when there was a general mistrust of big business after the Depression and in the 1960s, congruent with anti-establishment ideologues.

To facilitate and stabilize the shift in the status of women during this labor transition from wage labor to unpaid domestic labor much advertising was designed to appeal to an image of empowerment through consumerism. The brand name in particular became a symbol of social status. Advertising campaigns created a scenario in which women were empowered not only because they were the target for the ads but also because they were being encouraged to be highly involved in consumer behavior.

Marketing's conceptualization involved the reification of feminine attributes that became functions which produced, maintained and stabilized the family. In addition, these functions could be seen in the Althussarian scheme of being the necessary means by which the family enables the laborer to maintain his labor power. Within a larger societal context, the family was also the site of the reproduction of the means of production for the capitalist.* The concept of women's attributes as functions can be fairly easily matched with commodities which not only help to define these functions/attributes but also became a way through which women could register their worth and achievments. This reification of women's function became a system of rewards for the women and a means of financial gain for business. Active consumer behavior under the auspices of home management or "homemaking" provided the only concrete marker of achievment for women's labor.

The sheer amount of effort involved in creating and perpetuating this hegemonic female domestic fantasy through mass media seems to indicate that women held an inordinate amount of marketers' attention. Perhaps this is so because women's identity was so ambiguous, contradictory and lacking (absent) in terms of

* In conjunction with the economic boon in the post-war period was the third consumer movement in the United States.

other social institutions besides those in the private business secter.

Through a system of rewards, marketing could function as an agent of social control. It helped to legitimize and celebrate women's domestic labor role by creating a whole series of gift-giving holidays for which conventions were established by marketers with regard to the type of gifts appropriate for mother and wife, e.g., Mother's Day is an obvious example of this.

This system of rewards were strategically marketed and "positioned" in such a manner that they seemed to be satisfactory substitutions for wage labor. This system of rewards was established to register the importance of women's labor role within a social context rather than being visibly absent from the social order; she managed the family and it was her job to make the family visible as a social structure. And to make it visible as a social structure; to make it work -- for its own wage labor, for its labor power; to make it work for its surplus labor, its labor value, women's role remained socially invisible.

Appendix I

Organizations Affecting Advertising and Marketing: Professional, Social, Governmental, Private, Trade, Research Companies and Institutions. Foundations, Archives, Establishes and Ad Hoc in the United States

Academy of Political Science

Acoustic Society of America at Harvard. Polaroid Corporation. An organization designed to silence commercials on radio.

Advertising Club. N.Y., N.Y.

Advertising Council. Sponsored 'public service' campaigns, e.g., 'Round Tables On American Life' during the Cold War.

Advertising Federation of America. AFA.

Advertising Federation of America Hall of Fame

Advertising Research Foundation.

Advertising Women of New York

American Home Economics Association

American Institute of Public Opinion

American Management Association

American Marketing Association

Angelo Patri and American Television Dealers and Manufacturers. Sponored ads selling television sets as educational for children and teens as well as bringing moral and psychological counsel to children for parents.

Arbitron. Television ratings.

ASI Company. Tests audience response to commercials.

Associated Advertising Clubs of America. AACA.

Association of Consumer Research

Association of National Advertisers

Association of Research Directors and Managers, Values and Lifestyles Program at Young and Rubicam Advertising Agency. Focus of research: communicative properties of products and the application of lifestyle typologies to advertising.

Broadcasters Promotion Association

Bureau of Public Opinion

Burke Company. Tests audience response to commercials. Also cf. ASI.

Computer Assessment of Media. CAM.

Consumer Markets. 333 North Michigan Ave., Chicago, ILL, N.Y., L.A.

Creel Committee for Public Information. Government agency during W.W. II. acting in 'public interest' similar to the War Advertising Council.

Department of Commerce. Government agency.

Department of Family and Consumer Studies. University of Utah, Salt Lake City, UT 84112, contact: Robert N. Mager.

Department of Health, Education and Welfare. Government agency. HEW.

Federal Communication Commission. FCC. Government agency.

FCC Defense Commission

FCC and Regional Liaison Officers

Federal Trade Commission

Film Fund, The. A progressive foundation with emphasis on media.

Gallup and Robinson Research Company. Princeton, N.J.

General Federation of Women's Clubs

Independent Testing Laboratories

Industrial Surveys Company. Independent market research organization and ratings service (1946.)

International Advertisers Conventions. Mostly in the U.S. and U.K.

Institute of Motivational Research. Founded by Ernest 'Mr. Motivations' Dichter, c. 1941. Also cf. Motivations, a monthly magazine published by Dichter.

League of Advertising Women. 1912.

Media Buyers Association

MEDIAC

Mediamark Research Inc. MRI.

Modern Merchandising Bureau

National Association of Broadcasters. NAB. Theme of 28th Annual Convention in Chicago, c. 4/50-51: 'The American Broadcasters' Responsibility in the World Today.' Contact: Robert Richards Director of Public Affairs Dept. of NAB.

National Audience Demographics. NAD.

National Council of Catholic Men

National Gypsum Association. Became one of the largest television distribution and production organizations in the nation--both in NYC and Hollywood.

National Industry Advisory Committee

National Relief Administration. Consumer councils.

NBC and Schwerin Research Corporation. Audience research group.

New York Art Director's Club

Nielson and Arbitron. Ratings service for television.

Non-Profit Mailers Federation. Works especially with large health and educational charities.

Office of Civil Defense and Industry

Press Club. Washington, D.C.

Pulse and Arbitron. Ratings services for radio.

Richard Manville Research Company. 1950s.

Sigma Delta Chi. a.k.a. The Society for Professional Journalists.

Simmons Market Research Bureau

Standard Rate and Data Service. Advertising organization service. 333 n. Michigan Ave., Chicago, ILL, NYC, L.A., CA.

Telepulse Ratings. Trade ratings service.

Television Authority. TVA.

Television Bureau. Trade organization of television industry to promote television as an advertising medium. Possible primary lobbying group for the NAB.

Trade Organization of Advertising Agencies

United States Information Service. Government agency.

University of British Columbia. History of Advertising Archives.

War Advertising Council. Published, 'How Advertising Can Help the Veteran Readjust,' Box 167, Group 208, Washington National Records Center, Suitland, Maryland.

War Office of Production Management

White House Communication Agency. Government agency.

Women's Copy Group. 1920s and 1930s. Ruth Waldo.

Women's Institute for Freedom of the Press. 3306 Ross Place, NW, Washington, D.C. 20008, (202) 363-0812, (202) 966-7783. Possibly publishes Media Report to Women.

Women's Publicity Club, The. Boston. One ofthe first women's advertising groups.

Appendix II

Organizations Affecting Advertising and Marketing: Professional, Social, Governmental, Private, Trade, Research Companies and Institutions, Foundations, Archives, Established and Ad Hoc in the United Kingdom.

Advertising Agency Register, 62 Shaftsbury Avenue, London W1; (01) 437 3357

The Advertising Association (and the CAM Foundation), Abford House, 15 Wilton Road, London SW1; (01) 828 2771.

Advertising Creative Circle, 82 Baker Street, London W1.

Advertising Standards Authority (also Code of Advertising Practice Committee). Brook House, Torrington Place, London W1; (01) 580 5555.

Audit Bureau of Circulations, 13 Wimpole Street, London W1; (01) 631 1343.

Board of Trade. Government Agency.

British Rate and Data, 76 Oxford Street, London W1; (01) 637 7511/8.

The Central Office of Information, Hercules House, Hercules Road, London SE1; (01) 928 2345.

The History Advertising Trust, 53 Goodge Street, London W1P 1 FB. SW3; (01) 584 7011.

Independent Broadcasting Authority, 70 Brompton Road, London SW3; (01) 584 7011.

Institute of Practitioners in Advertising, 44 Belgrave Square. London SW1; (01) 235 7020. PublisherIPA Pamphlets and annual ITV Handbook.

Institute of Public Relations, 1 Great James Street , London WC1; (01) 405 5505.

Source: Advertising as Communication, Gillian Dyer, (1982) London: Methuen, p. 213.

Appendix III

Laws affecting advertising in the United States.

Federal Food, Drug and Cosmetic Act, 1934

Fair Labor Standards Act

Selective Service Act, 1946 -- within the context of one of the worst housing shortages in the nation's history; many women and older workers made claims for unemployment compensation in the trail of the 'Rosie the Riveter' in the post WW II era.

Appendix IV

Laws affecting advertising in the United Kingdom.

Accommodation Agencies Act, 1953

Adoption Act, 1958 (section I)

Advertisements (Hire-Purchase) Act, 1938 (1957)

Agriculture (safety, Health and Welfare Provisions) Act, 1956

Betting and Lotteries Act, 1934 (section 26)

Betting and Gaming Act, 1960

Building Societies Act, 1960 (sections 5, 7 and 10)

Business Names Registration Act, 1916

Cancer Act, 1939 (section 4)

Children and Young Persons (Harmful Publications) Act, 1955

Children Act, 1958 (section 37)

Cinematograph Films Act, 1938

Civil Aviation (Licensing) Act, 1960

Companies Act, 9148 (section 38 and fourth schedule)

Copyright Act, 1956

Criminal Justice Act, 1925 (section 38)

Defamation Act, 1952

Food and Drugs Act, 1955, and Labelling of Food Order (SI 1953, No. 536)

Forgery Act, 1913

Geneva Convention Act, 1957 (section 6)

Hire Purchase and Credit Sales Agreements (Control) Order, 1960

Indecent Advertisements Act, 1889

Industrial Training Act, 1964

Labelling of Food Order, 1953 (1959)

Larceny Act, 1861 (section 102)

Merchandise Marks Acts, 1887-1953

Moneylenders Act, 1927 (sections 4 and 5)

Noise Abatement Act, 1960

Obscene Publications Act, 1959

Opticians Act, 1958

Patents Act, 1949 (section 92)

Pharmacy and Medicines Act, 1941 (sections 8-13 and 15-17)

Pharmacy and Poisons Act, 1933

Post offices

Source: Advertising as Communication, Gillian Dyer, (1982) London: methuen, pp. 206-207.

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